BLESSED IS THE FLAME

OF ANTI-COLONIAL

RESISTANCE!

LONG LIVE THE

PALESTINIAN

REVOLUTION!

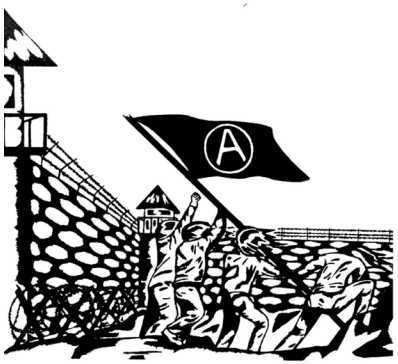
PALESTINE'S LIBERATION WILL LIBERATE US ALL:

A MESSAGE TO A PRISONER LETTER WRITING EVENT

BY CASEY GOONAN

https://freecaseynow.noblogs.org/

with whatever weapons at hand



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To do this, there will be a need for relentless and widespread anti-repression skill-sharing and prisoner support, so our movement does not fear taking necessary risks. And in this respect, you all who gather tonight are setting this example. Tonight is an exemplary action.

Blessed is the flame of anti-colonial resistance!

Long live the Palestinian revolution!

"Take the buildings, take the campus, then give them away to the broader movement, so that it can organize for work on other areas, such as direct action against defense contractors. Come back after summer and take them again. The fight for the liberation of Palestine will be long."

— Research and Destroy (June 2024)

"We are on the inside [of U.S. Empire]. . . . We are the only ones . . . who can get at the monster's heart without subjecting the world to nuclear fire. We have a momentous historical role to act out if we will. The whole world for all time in the future will love us and remember us as the righteous people who made it possible for the world to live on. If we fail through fear and lack of aggressive imagination, then the slaves of the future will curse us, as we sometimes curse those of yesterday. . . . We must build the true internationalism now."

— George Jackson (April 1970)

Casey Goonan
Santa Rita Jail
February 20, 2025

A Message to a Prisoner Letter Writing Event

Thank you everyone for coming out tonight. It feels like a gigantic hug to know that so many people have learned about my case, which is not only about me as an individual facing repression, but rather about the capitalist, white-supremacist U.S. settler state "punishing" and hoping to "deter" the revival of a global initiative to escalate disruption of the status quo on college campuses for the sake of Palestinian liberation. It is our historical duty to sabotage and expropriate the University of Empire; to abolish its function as an infrastructure of occupation, displacement, warfare, and genocide.

Last Spring, a largely spontaneous, ad hoc, and mimetic combustion of creative energy was unleashed by the catalyst-action of not only students but far-reaching communities converging on some campuses, and of course small groups of brave people taking big risks. In reaction, the owning class of U.S. Amerikkkan and Israel-Zionist settler empire was to engage in a massive repression/counterinsurgency campaign to exhaust, confuse, and strike fear in the minds of all sectors of society involved in the campus flood; not only students, not only faculty.

i am but one example of thousands of non-student/non-campus worker participants in the encampment wave. From this experience, i've learned that it is important to continuously deconstruct and clarify the false consciousness that on one hand constructs some of us as "outsiders" who threaten the province of "the campus" as an allegedly discrete space, imagined to be self-enclosed, a world apart from society and its surroundings. While simultaneously, on the other hand, it is only "students" and "faculty" who reside as the privileged historical subjects of "campus life" and of this recent sequence of protest. What was most threatening about the campus flood is that, at least in some geographies, the convergence of these segregated worlds threatened to collapse the division and hierarchies of labor, authority, and space-time which serve to maintain the university campus as a technology for imperialism and transnational capital, for population management, for white civilization, nation-building, and settler land-ecological conquest.

The *potential* of the campus flood, the potential force that provoked incredible reaction from the government, the owning class, and grassroots supporters of fascism, the potential that was displayed by the actions of so many people last Spring is in the convergence of two segregated worlds that in combination can overtake the university campus as a primary chokepoint of capital flows and state power, while in our own turn eliminating the alienated social roles that we take on from either side of the line. Such *social* roles, these categories of existence under capital, are preserved by the ongoing belief that it is only the "teacher" who teaches, only the "student" who learns, only the "staff" who toils on logistics, and only the "custodian" who repairs and cleans. Meanwhile, what brings all of these components together is the singular mandate of the wage (or future wage)—labor and surplus to be managed and policed by administrators and their chain of command.

What almost happened in certain geographies is that, to paraphrase Fredy Perlman, the university campus almost finally, actually, (ironically) for once became a site of learning rather than a site of discipline into conformity. The spectre of a different relation to authority was summoned, if only for a brief moment. Communicated by this spectre is a critical lesson: one of the most direct and tangible ways we can act in solidarity with the resistance to the Israeli-Zionist entity in historic Palestine is to abolish the university of settler-empire first as a concept and then as a material infrastructure.

i've mentioned this elsewhere, but at the end of the day these campuses are just buildings and a mass accumulation of resources. It is all of us who give it a specific social meaning; those of us whose labor (or "work") actively create its social basis of power. This is just as so for those of us who are excluded from its provincialized space, those of us who accept that we do not belong on its premises or that we cannot act autonomously, ourselves, against the University of Empire without permission from some mythic "student leadership," those of us who joined the encampments yet so often were relegated to the restricted status of "community support." So long as we accept an image of the college campus that confirms the colonial-bourgeois schema, we will never see victory.

Yet that which is *social* can always be *changed*. What is needed is an attack in the immediate, a protracted revolutionary insurrection against the social relations of production and existence that constitute the University as an infrastructure. Then and only then will we be able to say we are contributing to the liberation of Palestine and materially combatting Zionist rule from our location in (global) settler-empire.

We can set an example by overtaking the university campus and destroying the assigned roles we all hold "within" and allegedly "outside" it, thus eliminating the social basis that creates its function as a managerial apparatus for colonial-capitalist Amerikkka. We can set an example for all by expropriating the campus and de-alienating our own life and labor in the process. If the "movement" formed in the encampments and building takeovers were to link itself to organizing efforts across all sectors of labor and society on a specific campus and its surrounding area, with the goal to converge, to refuse work, and to wage a general strike, what new forms of creative energy might this unleash? The secret is to begin, to radically break from habits.

"Palestine's liberation will liberate us all" has been a popular slogan in recent years. And for good reason. However, i am of the belief that the inverse also holds true. To liberate ourselves from capitalism where we are situated and to destroy the social roles that a settler-colonial, white-supremacist, and anti-Black hetero-patriarchal class society assigns us is precisely the centripetal force necessary to defeat Zionism and U.S. Amerikkkanism. Such is the very self-activity that will destabilize the war machine that is killing Palestinians, the very self-activity that will also lead us into the inevitable "people's war" here, bringing us squarely into combat against the police and all who have a class interest in the order of things, the genocidal status quo, the way this social structure is but does not have to be. It is *this* initiative that will unleash a flood that spills out from the liberated campus, the abolished university, to generalize disruptive self-activity across all sectors, to the factories and fields, to the service industry workplaces and city centers, to the encampments and housing complexes, to the jails and prisons.

It is such an initiative—the destruction of the University of Empire—that the U.S. government truly fears, and of which my experience of state repression is a microcosm. This is why i say that i am not an "individual" in this situation. i am an individual to the extent that i am an autonomous person who can think, make decisions, and act for myself. Yet this "self" is always in relation, collectively formed. i do not exist in a vacuum. i exist within an innumerable combination of affinities, communities, collectives, and networks. We are all, in the first and last instance, interconnected and dependent on one another to extents hardly perceivable. Together we will set the example. May the Intifada of the university campuses be eternally revitalized and may future revolts continue to generalized.